

The American Friend

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Why We Became Friends

A Symposium

Without a Country

An Epitome

Beauty Without and Within

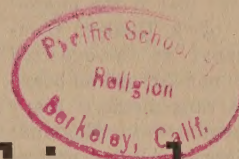
Leslie D. Shaffer

From Maine to California

Yearly Meeting Reports

Pertinent Questions on "State of Society"

Isaac E. Woodard



People Without a Country

The S. S. St. Louis—An Epitome

THE eyes of the world have been recently focused on the ill-fated voyage of the *S. S. St. Louis*, moving from port to port in search of harbor. Perhaps a first-hand account of the conclusion of that episode, as witnessed by Robert W. Balderston, would be of interest to Friends.

"I was asked to participate in the distribution of passengers at Antwerp," he writes. Here was one of the miscellaneous functions of a Quaker Commissioner to Germany! It was expected that there would be non-Aryans on board needing special arrangements. Many had personal guarantees in England; fewer in other countries. All had preferences as to destination. Over two-thirds had registration dates and affidavits for the United States. Some were on Czech or Polish quotas. It was no easy task to assign them to their destination, but case histories had been prepared on shipboard by a volunteer committee to simplify the work.

"We rose at 4:30 a. m., crossed the border into Holland when it opened at 6:30 and were ready to be taken on a tug to the steamer at 8:00. But the formalities took time, and we were not actually in operation on the steamer until 10. The Belgian contingent had to be entrained at 5 p. m. All lists were finished by 9 p. m. when we adjourned." Here was fast work.

The account tells of the splendid conduct of the ship's Captain, officers and crew, Captain Schroeder's "unusually human and intelligent" handling of the situation at Havana and his "indefatigable" efforts in trying to find a refuge. His crew was evidently very friendly and showed keen personal interest in the future of the refugees. "The strain had told on everyone," records Robert Balderston. "The company representatives were most concerned, . . . and were quite relieved when the whole transaction was carried out so smoothly, promptly, and with such tact and personal interest." The Company, the Jewish Committees, and the four governments involved each sent their best talent, but the situation at best contained many problems. As to Robert Balderston's own role, his only comment was that "Quakers meant something quite definite to the Steamship officials." "Likewise," he reports, "I had a chance to explain to the passengers the reasons why the United States could not make any exception for them when they were in sight of our shores. The passengers did not know that there was any question about the

validity of their Cuban visas until they were in the harbor and were refused their landing permits, for which they had paid good money in good faith." The group itself was unusually well selected.

"The hectic days before their final destination had been assured were such as to try men's souls. Actually, only one tried suicide, and he was rescued. The decks were patrolled day and night by volunteers who were selected for their cool heads and calm persuasiveness." The ship's Captain wrote a special letter of commendation for one of them, as having "looked after the spiritual welfare of the passengers" to a remarkable degree. "Especially in times of crisis," reads the letter, "when the passengers

were desperate and without courage, he rendered an inexpressible service to those who had lost their nervous control. I am very particularly grateful to him." As for the man himself—an exiled business man—he reports that he had never felt so clearly that he was doing God's work as in calling these despairing men and women back to their faith in God and humanity. The last evening on board—a Friday—was marked by a religious service, and was freighted with religious significance. "I am privileged to have represented Friends," writes Robert Balderston.

He ends his report with commendation for the work of the Jewish agencies and governmental authorities responsible for the final distribution. The Dutch cleared one camp for this contingent; the Belgians secured a new government chateau near Liege where all were quartered; while France and England distributed their quotas to private homes, the former in one of the provinces. Such solutions, however, are only temporary, and this incident, as Robert Balderston writes, is, in a sense, an epitome of a whole world situation.

Perhaps some of the pressures which sent these people forth on their fruitless voyage can be more vividly understood from a few direct quotations from letters than by any amount of exposition. "At last I have succeeded in getting out of Germany," writes one from London on a temporary stop. "I hardly think that any person outside of Germany can imagine just what the life of those is like who have to suffer under the Aryan Laws. All ties of profession, occupation, economic foundation, friendship, or family are torn apart. The spiritual life is buried under a mass of regulations and daily worries, and everyday life is tied up with restrictions to an extent that is almost unbearable. It is an indescribable atmosphere of pressure and suffering for which I could give you innumerable examples." He ends with a plea for help for those who have not yet escaped from that agony. "Please excuse my plea," he writes. "It grows out of a sense of obligation toward 'those others,' especially now that I am at peace and deeply grateful and aware of the help you have given me."

How precious is an American affidavit of support! It is almost the only passport left to permanent peace and safety. "I can but feebly express to you the joy I feel," writes one man on receipt of his affidavit. "I am so happy to feel that

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COMINGS AND GOINGS AT A. F. S. C. OFFICE

Quaker sailings continue. Elizabeth Shipley sailed on the *Georgie* July 8 for six months' service in the Berlin Center; Hertha Kraus on the ninth, with Esther Farquhar and Helen Murray, for a short visit to Cuba, to prepare the ground for the Refugee work camp and training center there. John Reich arrives in New York on July 19, fresh from France and Spain. A cable from William Eves a few days ago announced the safe arrival of the *Normandie*, with "all four well"—Margaret Pohek, Alice Shaffer, Florence Cook, and himself. One hopes that means a smooth Atlantic.

* * *

On July 17, Henry J. Cadbury comes to twenty South Twelfth Street to take the helm of the Service Committee while Clarence E. Pickett goes on a well-earned vacation. Henry Cadbury has given time already this Summer to visiting one or two of the work camps. The Service Committee is very fortunate to be able to borrow his rich experience.

* * *

Since early May, much of the detail in handling work camp and summer volunteer placements has been carried by Frances Andrews of Evanston, Illinois, who was spending the winter and spring at Pendle Hill. Needing extra assistance, the Service Committee was grateful to her for being willing to come in at the most crowded time of the year and carry a heavy load of detail with no advance notice. She goes to Washington in the fall to assist Grace Lowry in the varied activities of the International Student House.

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How It Seems to Us

BACK and forth through the centuries has swung the pendulum of the estimate put upon man and his possibilities of perfection. Within the past few decades, with all his marvellous achievements, it had swung optimistically far to the left. The well-nigh incredible revelations of man's brute savagery within recent years, however, have brought man's estate to an uncommon low. Depressing as the general prospect seems, let's not forget the law of the pendulum. God is not mocked, and we may firmly believe that the stars in their courses fight against the prevalent evil—in high places and in low. We hold with Arthur E. Morgan that "mankind is irretrievably infected with civilization."

Having long felt that official prayers delivered over legislative bodies are perfunctory things, we are refreshed to learn that it is not always so. The Wisconsin State Senate has recently purged itself of the intercessory ministrations of Rev. A. L. Eddy, Congregational pastor in Madison, who put teeth in a recent prayer given before that august body. For having the temerity to invoke the wrath of God "upon all betrayers of the people who seek to corrupt public officials, and little men in large places who stoop to canny shrewdness to thwart a people's will and reduce the business of public affairs to mistrust and contempt," an irate senator declared the invocation unchristian! Now the Madison Ministerial Association has raised the issue of freedom of prayer.

We read that Japanese officers in the occupied areas of China ordered the Christian missionaries to discontinue distributing copies of the New Testament to their soldiers. They said that the New Testament breathes the spirit of peace and condemns fighting and was not in harmony with the soldier's mission. Japanese discernment in this respect is keener than that of many Christians.

This business of facing facts rather than theories is being pressed home relentlessly to pacifists in Europe these days by the continuing threat of out-breaking war. The adoption of conscription in freedom-loving England has brought English pacifists to face squarely the realities of their conscientious objection to war and all its works. Their difficulties are somewhat eased, however, by the manifest purpose of the British government to deal considerably

with them. Very different is the situation in the great democracy just across the Channel, where, it is generally conceded, short shrift will be made of conscientious objectors in the event of war. This is indicated by the harsh treatment long meted out by the French government to the few pacifists who have refused to accept their schedule of military service. Hence the significance of "The Torment of Being a Pacifist," the subject of a recent address given at the Friends Center in Paris by Henri Roser, a Protestant pastor and a leader of the French branch of the Fellowship of Reconciliation. Despite the dangers involved, he sounded a ringing challenge to the pacifist movement to brave the present world conditions by facing the situation dauntlessly in a spirit of truth and justice. We are told that our French Friends are quite generally prepared to stand firm and suffer the consequences. Not yet has much of "the torment," the deep, inner searching, come to many of us in this country. We should be establishing our convictions, preparing for the day of our visitation.

In writing from Geneva of the proceedings of the International Labor Conference, Bertram Pickard reports that John G. Winant of the United States, the new Director of the International Labor Office, moved the Conference greatly in its concluding session by "a very personal confession of faith, and by a most unusual ending for an official gathering of that kind." Believing our readers will be interested to know what a prominent fellow-citizen said on so significant an occasion, we quote from his parting words. A veteran of 1917 in Europe, he explained that he had returned to his present service "as an envoy of peace and good will. We live but once. When it is over we would like to leave a friendlier world behind us. That I believed then. That I believe now." He voiced the earnest hope that the Western World may be saved from another armed conflict, "for war brings no victories, but only death and mutilation and destitution and personal sorrow." "We close this Conference of 1939," he said, "with malice toward none, with good will toward all, and we ask for peace, not bowed by fear, but with the simple courage of the soldier who stands ready to give life gladly that others may know the joy of living." There spoke, we believe, the true spirit of America. We are proud to be so represented at Geneva.

For This We Became Friends

A Stimulating Symposium

EASTER is a Christian climax which brings so many happy celebrations that this year I was up all night, and watched the coming pink of the sunrise. I had been in the gray Gothic Rockefeller Chapel, in a Protestant church and in a Quaker meeting; after midnight in a Polish National, and in a Russian Greek Orthodox church. But also, an intimate group in the Seminary had sat quietly together listening to a recording of Bach's Passion according to St. Matthew; and this was my real Easter celebration. What truer medium has man that music through which to express his deepest experiences?

Out of this season of rejoicing have come to me new meanings—meanings I cannot simply take to myself and keep. So now I am writing a play. It is called "Today is September," and if you could understand it you would know how I feel about death and resurrection. Otherwise, I can only explain to you the bare processes of my thought.

But also days come when I am tired and irritable and love no one. On such a day recently I forgot completely a peace meeting I had promised to attend. I went instead to the art studio, where through my own experiments I achieved exciting effects with oil paints on my clay sculpturing. By evening I had done no planning or organizing for peace, but I had found again my own true harmony with life.

For myself, I have discovered an answer. Surely there are others lacking richness in their lives, who perish for some awakening breath. I would help them to find through creative experience their highest expression and clearest communication.

Such, however, has not been the way of the Quakers. This thing which I want most to do probably cannot be carried out within my own denomination. Not because it provided opportunities for pursuing my professional interests, therefore, did I join the Quakers.

Nor was it because they feed hungry children and war widows. Some one must do this, of course, and I am proud that the Service Star is seen wherever there is material need. But why save a life unless there is something to live for? Conceivably, we rush milk to Spanish babies, orphaned by other Quaker-fed babies, who now drop Nazi bombs. Longevity of days is less important than the full, creative living of one moment. Science may provide us the first; few know where to look for the latter.

No logical sequence of ideas can convey to you what I feel; but one of my favorite poets can do this. Says Walt Whitman:

"I hear it was charged against me that I sought to destroy institutions,
But really I am neither for nor against institutions.

(What indeed have I in common with them? Or what with the destruction of them?)

Only I will establish in the Mannahatta and in every city of these States
inland and seaboard,

And in the fields and woods, and above every keel, little or large, that
dents the water,

Without edifices or rules or trustees or any argument,

The institution of the dear love of comrades."

During the past few years some twenty-five college graduates have been received into membership in the Fifty-seventh Street Monthly Meeting of Friends, Chicago. These have ranged in age from recent graduates to mature university professors. Not long ago three young women of the "modern" college generation spoke at the weekly forum of that meeting on the subject, "Why I became a Quaker." They were prevailed upon to put their talks in writing, the substance of which are given herewith. Following these is a letter in which the most recent applicant for membership, who was educated in the schools of Germany, states his case in his request for membership. By way of further identification, Adena Joy is a student in the Chicago Theological Seminary and last Summer acted as pastor for a Congregationalist church in Arizona. Ailene Kavanaugh is the wife of Jack Kavanaugh, Secretary of the Englewood Y. M. C. A. Carolyn Wills, a public school teacher, is a graduate student in the University of Chicago.

This finally, then, is the ultimate goal—of food and of music: Only as man achieves his own highest value can he understand and sympathize with all others; and this is the basis of true fellowship.

Clarence E. Pickett said recently at the conference of the three historic peace churches that Germany was starving: for food, yes; but more than that, she perished for lack of fellowship. Friends are extending love to the German, and to all men, wherever they are. This alone can truly "save" man; and for this, I became a Friend.

Mine has been a varied background. I was christened a Congregationalist in Oregon, but grew up in and became a member of a Christian Science church. In college I left this denomination, and had no religion at all for a time. In New York State I lived with the family of the minister of a historic Dutch Reformed church, where I taught a Sunday School class. After a year with a Presbyterian group in another part of the country, I met my first Quaker, and left soon for Pendle Hill. For two years I worked with Friends in Philadelphia, and then came to Chicago to a Congregationalist theological seminary. Since it was irregular to have an "unchurched" student in the school, they suggested I should become a Congregationalist. I might well have done so; for in that denomination I should have found opportunity for artistic expression, broad tolerance of modern religious views, and an active program for social justice.

But I became a Friend. Many of these people I had learned to love. I was the happiest when among them, because they have loved me. From the Pacific to the Atlantic are these Friends—loving everyone. I want to be with them, and to be like them.

ADENA JOY.

IT IS easier to speak about things that are seen than about things that are unseen; so I'll start with what I like about Quaker meeting that can be seen by any one.

I like the Quaker service—or lack of service. I have attended services of very nearly all of the major divisions of Christianity at one time or another, but no other gives me the personal satisfaction that a Friends meeting does. I can appreciate the beauty and pageantry of the Catholic and Episcopal services, but I have the feeling that I am a part of an audience watching a well-rehearsed, well-staged performance, in which I take no part at all. Even in other Protestant churches, though most of the trappings are gone, I still feel that I am being preached at, sung to, and prayed for, and that doesn't seem to be the right answer to my needs.

I'm not asking you to believe that the first time I attended meeting I had any complete religious experience or even any very beautiful thoughts. As a matter of fact, it was a nice spring day, and all I could think of was spring clothes, but I felt no sense of guilt for I knew that anything I got out of meeting was entirely up to me—that brings

us to the thing unseen that I like about Friends; and that is the emphasis on the importance of the individual.

Call it the Inner Light or Christ Within or what you choose, but it boils down to the fact that to Friends, people are important just because they're people, and what each one does with his life is important to him and to every one else. Today one sees so many apparently unsolvable problems that you forget that anything that ever is accomplished is a result of the individual efforts of a lot of little people with the same great objective. I think that is why Quakerism appeals to young people—Quakers *do* something about *this* world instead of fretting about the next. We like them for being naive enough to think that what little they can do should be done. Take, for instance, the work in Spain. Now I have sufficient intelligence to realize that giving half a loaf of bread every once in a while to a few thousand children isn't going to solve the problems of the Spanish people, but I'm proud to belong to a group of people who believe that somehow, in some way, the Spanish people will be able to work out a way of life for themselves if only they don't all starve to death in the meantime.

I suppose I really wanted to become a Friend because I felt that here I could discard all the little "Thou shalt nots" for one big "Thou shalt." Thou shalt do thy best *today* to make your own life complete and the lives of others better for your having touched them; then yesterday will hold no regret and tomorrow no fear, and surely that is eternity enough.

AILENE KAVANAUGH.

IT IS hard to express in words those thoughts and insights that have changed one's spiritual outlook on life. It was the Quaker stand for peace that made me acquainted with Friends, and the doctrine of the Inner Light that made me a member of the Society.

In all my years of church going, I was never made aware of the incongruity between Christ's teachings and organized warfare. This shocking discovery did not dawn upon my conscience until in the year 1932, when I had the opportunity to visit friends and relatives in England and Scotland. In these small countries, each city, town or hamlet that I chanced to see boasted its own war memorial, usually pointed to with pride by the natives. When these were first singled out to me, I admired them for their beauty and thought little more of them.

Then too, in proportion to the population, there seemed to be an unusually large number of incapacitated men—blind, on crutches or in wheel chairs. At first I thought them victims of industrial accidents, or, because of the damp climate, sufferers from arthritis or rheumatism. It was not until a man with a horribly disfigured face commanded my attention that realization came. In a flash I seemed to know that this pathetic creature, plus the many other maimed men I had seen, were the remnants of the war. I knew, too, there were many more such men in many institutions in these small countries. I recalled the war memorial in the town of Traquare. This place, with a population of less than 300 souls, had 26 names on the tablet. War, then, became too brutal, to inhuman, and too tragic to be Christian. Being on my vacation, I did little more than think about the situation, and very little of that.

Before leaving London, I took the trip up the Thames to look upon William Penn's grave, over which the American Ambassador and a British statesman had shaken hands some time previous to my visit, in honor of 120 years of peace between the Americans and the English. At the meetinghouse I chanced to pick up some pamphlets on the early Quaker leaders. From these I first learned about the "Inner Light" or "Christ Within" as a basis for human

brotherhood. At that time pacifism was my chief concern and I paid practically no heed to this doctrine of faith. Shortly after returning home, I severed my connection with my former church on the ground that I could no longer conscientiously be a member of that church until the denomination as a unit took a definite stand for world peace.

For a time I contented myself with hearing pacifist ministers and speakers and writers. By the end of 1935, I again read the Quaker pamphlets, and again met the doctrine of the "Inner Light," and believed now that this was "the true Light which lighteth every man that cometh into the world." Convinced of this I reread the Gospels and Isaiah. Now I had a faith that possessed a rational basis for pacifism. Through a friend of mine I learned about this meeting. At the beginning of 1936 I came to Fifty-seventh Street Meeting as a believer in the "Inner Light." The simplicity of the service appealed to me. It stood out in sharp contrast to the complexity of every-day living.

The complete self-discipline and freedom of conscience were other bonds that attracted me to the Society. For the first time in my religious life I met with people who had unsolved problems, who were concerned about vital matters, who had no race hatreds or group superiority. Further, they were still seekers after truth; not the possessors of it.

I can see only two reasons for pacifism: one, the Quaker point of view—that of God in every man; and the other, the view of Dr. Reinhold Niebuhr; that each individual falls so far short of the glory of God, that in humility of spirit he, because of his weaknesses and sinfulness, is a brother to all men. Both of these points of view have a spiritual quality and a universal characteristic. Therefore each has within it the seed of human understanding and good will. At present I accept the Quaker way of life, and in that belief feel at home.

CAROLYN WILLS.

BROUGHT up as a Protestant in Germany, I had much opportunity to notice a rather passive way of that Church during the past years. In my opinion that was partly the reason for the weakness with which Protestantism met the attack of Nazism against religious freedom in Germany. At that time I had but little knowledge of the Religious Society of Friends and their ideas. I had the chance to attend some discussions at the Quaker Students' group at the Berlin University, and from those meetings derived some ideas about Quakerism.

But it was not until circumstances forced me to leave my country in 1936 that I got in closer touch with Friends. Introduced to Corder Catchpool, then head of the Berlin Friends Center, I also got in touch with Albert Martin who had just arrived from Philadelphia, succeeding Mary Cary as the head of the American Quakers in Germany. When I left for the United States, he gave me a letter of introduction to Clarence Pickett, and the way I was received by the American Friends Service Committee in Philadelphia, and the atmosphere of real friendship which surrounded me there, made a very strong impression upon me. Upon Albert Martin's and Clarence Pickett's advice, I spent the summer of 1936 in the Friends' Service Camp in the TVA area. William Hubben, teacher at George School, Pennsylvania, was the director of that camp, and although he declined to explain openly the idea of Quakerism to us, in order to avoid everything which might look like propaganda for the idea, I learned through him and many other Friends who visited our camp more about the principles which form the Religious Society of Friends, and the history of Quakerism in England and America.

I was strongly impressed by those principles, especially by the idea of active Christianity and religious pacifism,

a term which seems to be unknown in the country from where I came. Pacifism in Germany was an idea which had had a short living before the World War, came to life again after the war, but never could have a great number of followers in a country which had been living for hundreds of years on exclusively militaristic backgrounds. The German churches have never supported any peace movement on a larger basis. So at last pacifism confined itself to some Leftist groups in Germany, being more a means of propaganda than real idealism. Here, among Quakers, I found the new ideal of pacifism based upon the idea of the extermination of hatred in the spirit of Jesus Christ who says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

During the following years, which brought me many hardships and adventures, I experienced many times the helping spirit of the Friends. Proof of this may be found in the many letters I received from Clarence Pickett and other Friends, always giving me advice, comforting and encouraging me in the most desperate situations. And two Friends have made it possible at last for me to return to this country where I can make my own living, undisturbed by class and race hatred; and I hope some day I shall be

able to help others who still are in a similar position as I was before.

So there are two chief reasons for my wish to join the Society of Friends: first, after having seen during recent years in Europe all those preparations for war, and people from their early youth educated in a martial spirit, I feel in me the urge to do my part in preventing war as far as this is possible nowadays, and even helping those who are afflicted by war, and to help spread the idea of peace and good will among those who do not yet realize the horrors which war brings and which filled the days of my boyhood.

In the second place, I have experienced myself what it means to receive help as one of those hundreds of thousands who are being persecuted for their race and creed. In my school days, I have seen undernourished children by the million being fed in Germany. During the last years, I have seen the endeavors of the Friends to bring to safety those who are in danger in Europe. And although I am quite aware that Quakerism does not do all this with the intention to make proselytes, I feel strongly that everybody who has been helped in that way must afterwards pledge all his forces to help others in the same way. As to myself, it seems to me that the best possibility to do that is to become a Quaker myself.

ULRICH LEPPMAN.

Beauty Without and Within

Some Observations in Europe

By Leslie D. Shaffer

TODAY, June 25, I attended the meeting for worship in the home of Manfred and Lili Pollatz in Haarlem. There were about a dozen persons present representing Dutch, German, English and American Friends. We sat in a large circle around a huge oval table covered with a blue cloth. A pewter bowl holding crimson rhododendrons had been placed in the center. When we first settled into silence I could not help but think of the yellow buttercups growing in the green meadows of England. There also came to my mind the crimson poppies which are growing in the grain fields in France, which at times appear like flames of fire leaping through the growing grain yet never consuming it. The balconies of the houses in Cologne next arrested my attention with their overhanging boxes full of red geraniums and purple petunias. As I rode to meeting on the Dutch tram, I saw a chubby boat in one of the canals with a whole cargo of vividly colored flowers. I had not forgotten the flaming spring azalias I saw in America nor the blue forget-me-nots I found by a mountain spring in South Wales. The beauty and fragrance of flowers is universal. I realized as we sat in silent worship that something in the inner soul of all people responds to manifestations of beauty for a life of which men are striving.

One day while in England I went to

Jordans to see the meetinghouse about which I had heard so much. I had already been to Westminster Cathedral and since that day I have been in the cathedrals of Notre Dame, Chartres and Cologne. Awed as I have been by the Gothic arches and stained glass windows of the cathedrals, I am grateful for the simplicity and the unadorned naturalness of the Quaker places of worship. One wonders what religious fervor and spiritual inspiration gave men the power to create the magnificent rose window in Chartres, which is like a prayerful poem set to music in color. One wonders what hunger and thirst after righteousness gave men the vision to create the lofty spires of the cathedrals, which literally reach for the white clouds nestling in the summer sky. One wonders why men have not yet become temples of the Living God when there has been so much effort spent on building temples of stone and wood. Whether one is in England, France, Germany or Holland, one finds a universal search for the Living God.

I wish I could picture for you the quiet room at Woodbrooke with the soft Persian rugs on the floor and the wide windows overlooking the flower gardens. The Friends in Paris meet in a room which has a skylight in the center of the ceiling that floods the faces of the worshippers with a soft friendly light that

glows even brighter when kindled by the light which is evident from within. A splendid picture of a group of children being protected by the Spirit of Christ hangs on one of the walls and is a source of real inspiration. In South Wales the members of the meeting at Pentre can look through the windows to the hills just beyond where men dig for coal. In Friends House the quiet room used by the staff of the Friends Service Council has on its walls a large picture of "The Presence in the Midst." Does the absence of Gothic arch and stained glass, the absence of sacred images and candle lights mean that our bodies are therefore better temples of the Living God? Is there a Presence living in the midst of our troubled lives? I heard the story of a little girl who was being ushered to a seat in a meeting. She insisted there should be three seats—one for herself, one for her friend, and one for the Presence in the Midst, whom she expected.

While traveling from Paris to Brussels, I made the mistake of getting on the wrong section of the train. My ticket was not honored and the French conductor, who spoke no English, had difficulty in making me, who spoke no French, understand that I had to get another ticket. What the outcome would have been I do not know, but at the opportune time a man appeared who spoke

both English and French and he helped me out of my dilemma. When I offered to give him something for his services he replied, "When we travel, we must help each other." What a great truth fittingly spoken and adequately demonstrated! That is what we need in our world today. All nations and races are traveling and we each need to help the other. I have heard Rajet Chet Singh, who is working in the Quaker Center in India, say they have adopted a slogan to help overcome the illiteracy. The slogan is, "Each one, teach one." We *must* help each other.

I witnessed a splendid demonstration of international helpfulness in Paris when I attended the *Cercle International de Jeunesse*. A member of the group had been in India and he was telling of his experiences. In the question period, English, Russian, Chinese and German students asked questions to clarify impressions and to break down prejudices.

During the days I spent in South Wales at Maes-yr Hof with William Noble, whom his staff affectionately call "Father William," I witnessed again the demonstration of helpfulness. In that distressed area where miners are without work, they are not without courage, hope and faith. Under the direction of Emma and William Noble, a large number of clubs have been organized for the men. These clubs are held in abandoned houses, closed churches and idle barracks. At the Maes-yr Hof Settlement young lads with some physical deformities are being taught the art of pottery making. Young girls are spinning, dyeing and weaving useful materials.

In a nearby settlement, John Dennithorne, an artist and sculptor is teaching the men and boys how to create beauty in wood and clay and stone. At another center the men were exhibiting the splen-

did furniture they had made. The quest for beauty runs through the lives of these men as the poppies march through the French grain fields. They are not building cathedrals, but they are making towers of strength out of their own lives.

June 26, 1939: Today I visited with Luise Lieftinck in the old section of Amsterdam. We passed an old tower known as the "Weeping Tower." There is carved on its walls the figure of a woman weeping because the emigrants from Holland were leaving for a new and strange land — America — during the colonial period. Later we visited a modern weeping tower or camp of sorrow—Luise took me to visit a refugee camp at Zeebrugedijk. There wait about 300 refugees without country, without money and without passports. The tragedy of the waiting is deepened because most of the men have been compelled to leave their wives in another country. When they saw Luise, they flocked about her with one question "Can you help us bring our wives so we do not have to be separated?" Luise is a tower of strength and her cheerful courage brought smiles of faith and hope to faces which portray deep suffering.

The camp was formerly a hospital for contagious diseases and offers splendid facilities for the people there. The dormitories with their rows of white beds were immaculately clean as is the Dutch tradition. But imagine living in a dormitory for months with no privacy! Many of the men, dressed in dark blue denim coveralls, were doing gardening. In one shop a former silversmith was busy with his work. He had learned to repair shoes. Still others, men of first class professions, were learning to be tailors. In one shop the men beamed with pride over the mechanical engineering they were learning. An instructor demonstrated his skill

at glass blowing and pulled a thread of glass fine as a hair but still having an open center. To give his gasoline blowtorch more power he had hooked a vacuum sweeper to it to generate the necessary air pressure. Then he blew a fine piece of glass into a flower shape with delicate petals representing all the colors of the rainbow. His eyes sparkled with sheer delight. Many articles of glass necessary for chemistry and medicine were being shaped by his skilled hands.

One young man had cut from a piece of thin brass the long slender minute hand for an alarm clock. He was shaping it deftly and when I left he was fitting it on the face of the clock, which had an hour hand still intact. He was waiting, waiting for a passport or visa number and an affidavit. Minutes have gone into hours, hours into days, and days into long months—time marches on but for him and his fellow sufferers life stands still. I realized as I never realized before how fortunate I am and I was ashamed of my security in the face of all that insecurity. We must not wait too long to help these people. There is a limit to the anguish men can tolerate in submissive patience.

In the Louvre in Paris I saw the statue of the Winged Victory. In a lofty position in a huge room this magnificent figure spread her wings as though in flight. The draperies of her clothes revealed a tremendous forward stride in her figure, which was not unlike the prow of a mighty ship plowing through the waves of the sea—forward, ever forward. It gives me a fresh courage as I realize we *can* if we *will* achieve a "winged victory" for the spirits of men in the world.

Amsterdam, Holland.

Yearly Meeting of Friends for New England

By Susan L. Dow

DURING the week of June 20th, Ocean Park, Maine, with its view of the blue Atlantic, its expanse of sandy shore, its depth of woodland, quiet save for the song of birds, its comfortable housing facilities, and its atmosphere of detachment from mundane affairs, was the rendezvous of members of the Yearly Meeting of Friends for New England from north, south and west. The weather smiled upon the gathering the first half of the week, while Friends donned heavy coats, spread lap robes, and smiled in spite of cold and some

rain for the remainder of the sessions.

Although the schools of southern New England did not close till the end of the week or later, the lodges provided for Juniors and young Friends were filled to overflowing. Junior Yearly Meeting on Friday evening celebrated its tenth anniversary with a birthday dinner. A cake bearing ten candles stood in the place of honor. Lindley M. Binford, Clerk of the Yearly Meeting, James A. Coney, Evangelistic Superintendent, Harold N. Tollefson, Junior Superintendent, and many of the former clerks

of the Junior Yearly Meeting shared in the celebration. Classes and recreation periods were maintained for the sixty Juniors throughout the week, fifteen to twenty of the young Friends giving much time to this program. Two Junior representatives brought a message of greeting to one Yearly Meeting session and introduced Eli and Sibyl Jones, Jr., dolls in appropriate dress who will visit the Quarterly Meetings during the year.

Young Friends had daily classes on the spiritual message and the peace message of the Society of Friends, the

latter led by Hans Buchinger of the German Yearly Meeting. Concern over a seeming lack of interest on the part of Young Friends in the routine work of the Yearly Meeting, deduced from attendance at business sessions, was voiced by one of their own number. That, older and younger Friends were vitally interested in the entire program of the Yearly Meeting was shown, however, by the immediate appointment of a joint committee who set to work on a more cooperative schedule for next year. On Saturday evening the young Friends gave a program which pleasingly combined play and principle—folk songs, Negro spirituals, and an effective peace drama.

Among the visitors this year were Merle L. Davis, Administrative Secretary of the American Friends Board of Missions, Jeanette Hadley, Executive Secretary of the Board on Christian Education, who spoke on Bible School work and aided in the Junior program, Hans Buchinger with a minute from Bad Pyrmont Monthly Meeting of the German Yearly Meeting, Arthur Santmier, representing Friendsville Academy, and Cecil E. and Pauline Hinshaw with a minute from Denver Monthly Meeting but soon to bring their membership to Gonic, New Hampshire.

An awareness of world conditions pervaded the sessions. A dozen or more fine, penetrating messages were read from other countries, among them being Germany, France, Netherlands, China, New Zealand and Madagascar. And these epistles became more than printed matter as day by day Rufus M. Jones rose to give us the history of the meeting from which the letter came as a background for better comprehension of its meaning. Everywhere are problems. Many are facing days of deep uncertainty, knowing only that they will be days of trial. All sought to share in some way in the world's suffering. And never was there a suggestion of defeat—only of earnest endeavor to find the right course and confidence that power from on high will fully meet the need.

Palestine came to the fore as Elihu Grant spoke of conditions there, and the missionary session culminated in a dedicatory service for A. Edward and Marion E. Kelsey and Alice Whittier Jones, who are joyously returning to the work at Ram Allah to which they have already given so many years of service.

Merle L. Davis gave a graphic presentation of several mission fields. In the evening he spoke forcefully on "Foundations of World Christianity," and showed moving pictures of the work at Ram Allah. Later in the week pictures of the African mission were shown. Arthur Jones and Frances E.

Wheeler were appointed to the American Friends Board of Missions to replace Alice W. Jones and George G. Wolkins, who both asked to be released after seven years' service.

On Friday evening Jeffery Campbell, Field Secretary of the New England Branch of the Fellowship of Reconciliation, spoke on "Pacifists in a World of Conflict," emphasizing the responsibility of each individual. Nobody's hands are clean. The pacifist's values cannot be sewed up in a personal life alone. In implementing his philosophy he must realize the conflict, economic, racial, etc., that is going on and there must be no hatred in his heart. Pacifists must act differently from others.

Moses Brown, Lincoln, and Oak Grove schools all reported a successful year.

Approval of the Yearly Meeting was given to the union of Falmouth and Parsonsfield Quarterly Meetings, hereafter to be known as Falmouth Quarterly Meeting.

The statistical report showed a loss of fifty-eight members, thirty-three due to discontinuance of names in one meeting, making present membership 3338. A promising feature of the reports was the presence of an active group of young people in several meetings. Eighteen per cent of the membership is under 21 years of age; thirty-two per cent is non-resident. Results of the project for raising the deficit in the United Budget funds were most encouraging. If dimes are scarce in your community, call on George Wolkins, Treasurer, who has a real silver problem on his hands.

Aged Friends, whose accustomed presence was missed and to whom letters were sent were Sarah J. Swift, Mary Emma Howland, Thomas Y. Jackson, Lucy Hawks, and Henry F. Newell.

The vividness given to the epistles by Rufus M. Jones, to the London Meeting by James A. Coney, and to the mission work by Merle L. Davis, came also to the work of the American Friends Service Committee when, instead of hearing the written report, we listened to Rufus Jones' account of the Committee's work during the past year, "the most important year since the peak of child feeding in Germany." Perhaps the most pressing problem is that of aiding Jews and non-Aryan Christians to leave Germany. People cannot be got into the United States except on quota, plus an affidavit that they will not become a public charge. It's a terrific job to secure affidavits. Write the American Friends Service Committee for its pamphlet, "Refugee Facts," published in June.

Rehabilitation centers in America, largely among coal miners, offer the most creative piece of work Friends have

done. People from all over the country go out to study them. Institutes on International Relations are again being held, where youth learns to comprehend and to thrash out questions of politics, economics, etc. Summer work camps are established, always in some center of conflict. There is no difficulty in finding 250 young men who pay sixty dollars for the privilege of working hard all day and discussing problems with their neighbors in the evening. Most of them aren't Friends, but they come back changed, and many join. Peace caravans are being maintained. The work of the Fellowship Council is most important for the strengthening of our own spiritual life. It publishes literature, arranges interchange of visitation, does pastoral work among the 500 members of the larger Quaker Fellowship group, and aids the Independent meetings, 75 of them, many around some educational institution, the one place in the country where Quakerism is growing.

On Sunday morning Rufus M. Jones and Augustus T. Murray spoke to a worshipping audience that filled the Temple. The closing service in the afternoon was led by James Coney.

The story told by Rufus Jones of the old scow, found beneath the water where the middle pier of the bridge over Hell Gate was to be placed, exemplifies the underlying thought of the Yearly Meeting. Workmen hitched tug after tug to the wreck till seven were churning the water in a vain attempt to raise it. Then an old flatboat was brought out and attached to the derelict when the tide was low. With the returning flood, flatboat and scow came to the surface without noise or struggle. The tide had been coming in twice a day for two hundred years, but nothing had happened. There was no link to make possible the use of the power of the tide.

SOME QUOTABLE REMARKS

No Quaker is ever more than a beginner.

The Quaker way of life begins and ends with an attitude.

"We were in our sight as grasshoppers"—is the worst kind of complex.

Prayer and worship are uniting, not divisive.

We need to develop expectancy in our meetings.

I've heard of a kingdom called heaven; I've started to make it my own.

Quakerism bears testimony to the spiritual nature of the universe.

Christianity works if its followers give it a chance to work.

Boston, Mass.

The Christian, like the airplane, can rise only as he goes forward.—*Religious Telescope*.

OPTIMISM AT NEBRASKA YEARLY MEETING

By GLENN A. REECE

Following a very outstanding year and a full week of fortieth anniversary events of Nebraska Central College, came the thirty-second annual assembly of Nebraska Yearly Meeting of Friends, June 7 to 11. Attendance was unusually good and we were highly favored and greatly enriched by the presence and helpful ministry of a goodly number of visiting Friends.

A group of Friends assembled at six-thirty each morning in the college chapel for a thirty minute period of devotion and fellowship in prayer. Eight o'clock brought the daily opening period of worship.

After each morning business session, promptly at eleven-thirty, the leadership of the meeting was given over to Willard O. Trueblood who very acceptably led us in a devotional half hour on "The 'I Ams' of Jesus." This came to be anticipated with increased expectation and marked a very high point in our assembly.

Afternoons were devoted to business sessions and evenings to departments and to services of worship.

Merle L. Davis was a very welcome visiting Friend and gave an inspiring though brief Missionary address and showed motion pictures of our work in Palestine. He also shared with us pictures of Friends of other American Yearly Meetings and even risked his camera by taking shots of Nebraska Friends to add to his collection.

The report by President O. W. Carrell of his eighteenth year of service in Nebraska Central College was very encouraging. It revealed an increased enrollment, a splendid showing of anniversary gifts, a very acceptable financial report, and an encouraging outlook for coming years. Homer J. Coppock, visiting Friend and former President of the College, gave a strong educational address on "The Present Challenge to the Christian College," saying, "If in this day there is a tendency to 'soft pedal' the centrality of Christ, may God forgive us."

Herbert J. Mott, co-founder of the College and father of J. Evelyn Mott of the Faculty, followed his contribution of commencement week with an address to the Yearly Meeting on the subject, "The Past Forty Years of Service of Nebraska Central College." This was very unusual, many referring to it as a sermon, while Willard O. Trueblood remarked that "the history of the founding of the College read like the Acts of the Apostles."

John S. C. Harvey, Finance Chairman of the American Friends Service Committee, with his wife, Emily Harvey, was

present during the week and in the Peace session gave a good report of the work now being done. This was followed with a peace address by Glen Rinard, pastor of Denver Friends Meeting.

Nebraska Young Friends met in regular sessions throughout the Yearly Meeting under the leadership of Willard O. Trueblood, John D. Mills of Friends University Faculty, Evalena Macy and Andrew Stuart, pastors of the Yearly Meeting and Norman E. Young, Chairman of the Evangelistic Board. Their sessions were so arranged that they shared in the eleven-thirty devotional half hour, the afternoon business sessions, and the evening meetings of the Yearly Meeting. Since their former president, Delbert Mesner, will be in Haverford the coming winter, Charles Denman was appointed to this important position. Nebraska Yearly Meeting has an encouraging outlook viewed from the standpoint of the part being taken by our young Friends.

Three ministers were recorded during the year and an impressive dedicatory service for these was conducted by Superintendent Aaron McKinney.

The Yearly Meeting, acting upon a concern of many Friends, named a committee to study ways in which we might improve the educational opportunities of our young ministers and promote their development in the great task of the ministry. It is expected the committee will present some definite recommendation to our next annual session.

Clerks as reappointed for another year were, M. Herbert Watson, Presiding Clerk, Milo H. Crosbie, Recording Clerk, and Lester W. Figgins, Reading Clerk.

Representative of a combined feeling of optimism and a desire to develop more fully our field of service, Superintendent Aaron McKinney was asked to give full time to the Yearly Meeting following the close of his present pastoral year with Pueblo Meeting. Friends are deeply appreciative of his leadership of the past two years on a part time basis and are hopeful as he assumes full time service in the near future.

We returned to our home meetings in closer bonds of Christian fellowship, with new appreciation of our local tasks, and are resolved to share more freely in the greater tasks common to all Friends.

Central City, Nebraska.

TWO CROWNS

Upon that noble brow in scorn a crown
of thorns was placed

That a scoffing world could plainly see;
But deep within the soul of Christ in
holy blood was traced
The crown of immortality.

ALICE T. HARTNETT.

Muscataine, Iowa.

IF WE WOULD BE WORTHY SUCCESSORS

(New England Epistle)

Literally from the four corners of the earth messages of love and good will have come to us this year from groups of Friends. Many of these groups are young and newly born, while we who are writing this epistle from the oldest body of Friends on the American continent, now holding its two hundred and seventy-ninth session.

Almost every epistle received this year has told of wars or rumors of wars, of sufferings and perils, either threatened or undergone, of man's hardness of heart or his inhumanity. It is no time of piping of innocence and peace, no era of calm and sweetness. What has happened to the world? Why are we in this international whirl of contention and hate, this eclipse of light and love in which we move with suspicion and fear? It is due essentially to the breakdown of faith, to attempts to reduce life to a secular basis, to the fading away from men's eyes of the spiritual light which burst upon the world in the Christ of Galilee and Calvary. It is becoming only too evident that there can be no great civilization, no enduring peace, no fellowship of nations, no security of individual or community life without the culture of the spirit and without the maintenance by men and nations of the principles of life which lie at the heart of Christ's message and way of life. Men talk of panaceas and schemes of recovery, but they do not work; they will not work. They leave us stranded as before.

The secret lies deeper. There must be a return to the eternal springs and sources of life. It is not enough to oppose the superficial ways out of the world's welter. We must stop talking of easy solutions and see with clarified vision that nothing short of a genuine return to Christ and His way of life will meet the need of the world in this desperate crisis of human history. If we are to be the successors of our Quaker founders and pioneers we must have a foundation faith like theirs and we must know as they did that the Ocean of Light and Life and Love still flows over the ocean of darkness.

Signed by direction and on behalf of
The Yearly Meeting of Friends for New
England, held in Ocean Park, Maine,
from the 21st to the 25th of Sixth
Month, 1939.

LINDLEY M. BINFORD, *Presiding Clerk*
LYRA T. WOLKINS, *Recording Clerk*

A life that will bear the inspection of men and of God, is the only certificate of true religion.—JOHNSON in *The Christian Sun*.

KEYNOTE OF CALIFORNIA YEARLY MEETING

BY LOUIS T. JONES

One thousand miles west from Richmond, then a thousand miles and half as many more miles—across pathless mountain wastes and vast stretches of burning desert sands—and you are at Whittier, the seat of California Yearly Meeting of Friends.

Whittier, itself, is a lovely spot, nestled like a jewelled crown against its hill-sides, overlooking the broad expanse of the San Gabriel Valley toward the blue Pacific. The charm of its endless orange groves and waving palms causes the stranger to want to linger. In the very center of this community of about 16,000 people stands the First Friends Church. It is here that the Yearly Meeting assembles.

This year the 45th annual session of California Yearly Meeting was held from June 21 to 27, a solid week of spiritual love feast and energetic endeavor for the spread of the Kingdom of God.

Under the leadership of its efficient Presiding Clerk, Allen U. Tomlinson, the business of the Meeting was conducted with dispatch. Harley M. Moore, General Superintendent, and Merrill M. Coffin, Superintendent of Missions, were chosen for another twelve month to fill these two important posts.

Among the prominent speakers this year stood Gorman Y. Doubleday, new pastor at Berkeley; Dorothy and Lenora Cammack, missionaries, Honduras, Central America; Jefferson W. Ford, Friends' delegate to the Madras Missionary Conference and Helen Ford, his wife, missionaries, East Africa; President Edwin McGrew, Penn College, Iowa; John S. C. and Emily Harvey, Philadelphia; Robert Dann, Oregon State College; Dr. William Axley (Baptist), attendant at the Madras Missionary Conference, India; and Eloise A. Hafford, formerly of Philadelphia, now a member of California Yearly Meeting and the leader in the great fight for the control of venereal disease in California. On May 6, this year, Governor Culbert L. Olson of this State signed the measure, that thereby became law, which requires premarital and prenatal examinations for syphilis and gonorrhea, for which California Friends have worked so hard.

Evangelism and missions—home and foreign—were the two most urgent concerns over which California Yearly Meeting labored this year. This Yearly Meeting is known for its missionary strength, having three distinct fields of operations—Alaska, and Guatemala and Honduras in Central America. This latter field was stressed this year. Besides these fields, California Yearly Meeting maintains active work among the Mex-

ican people as well as the Japanese, of whom there are thousands at our very doors who follow pagan faiths. Gurney L. Binford, retired missionary from Japan, states that he has located fully thirteen Japanese Christian churches in Los Angeles County alone, and at least thirty-two in Southern California, many of which are doing excellent work for the spread of Christianity.

Other important matters that likewise demanded consideration were tithing and stewardship, problems affecting the ministry, social justice and social reconstruction, alcoholism, gambling, and similar concerns.

One of the characteristics of this year's gathering was the prevalence of young Friends ministers. In the words of the Presiding Clerk, this is one of the most hopeful signs for the future for this far westerly Yearly Meeting, made up so largely of migrants from the East.

Harmony of feeling and unity of action marked this year's sessions of our Yearly Meeting throughout. From beginning to end, there was not a suggestion of controversy. In the language of Scripture: "Behold, how good and how pleasant it is for brethren thus to dwell together in unity and the love of the Gospel."

The epistles from other Friends' meetings this year were especially appreciated. Their spirit of brotherly love seemed to cover our sessions with a mantle of holiness. Concern found voice that picked expressions, representative of their savor and content, be preserved so that Friends might abide under their benediction. This was attempted in the "digest," which was ordered printed in the Yearly Meeting's minutes.

Under a hallowed hush, memorials were presented for eight of our ministers who this year have passed to their eternal reward: William B. Marshburn, Elva Butler Gordon, John Shober Kimber, Theophilus Laird, Albion M. Gibson, Lydia G. Gibson, J. S. Sorenson, Thomas Newlin.

At its close, the Yearly Meeting felt that its face was set toward the future rather than the past. New deeds are to be done and new realms to be won for Christ. This was the keynote of its concluding moments, a task to which all dedicated themselves.

Whittier, California.

ASSURANCE

I said within my heart
Simplicity is dead,
Beauty a forgotten thing....
And then I saw
A little child stoop down
And kiss a rose.

SARA R. STANSBERRY.

Whittier, California.

NEW YORK FRIENDS AGAIN GO COLLEGIATE

BY L. HOLLINGSWORTH WOOD

New York Yearly Meeting (with Five Years Meeting Affiliation), and with the strings upon our affections which that means, held its 244th gathering at Keuka College, Keuka Park, on Keuka Lake, five miles from Penn Yann, New York, from June 27th to July 2nd by daylight-saving time. Those words were on the front of the program. On the back it said: "The swimming in beautiful Keuka Lake is enticing. A bathing suit and shoes to walk from the college buildings over the lawn will be useful. The total cost for room and board for the five days is \$7.50. After 80 persons have registered, the Yearly Meeting can provide a young Friend to wait on table for every 16 people and for this service they get free board."

The Yearly Meeting maintained its authority over its program by printing in small type: "Subject to change by the Yearly Meeting," which I take it was a sort of defiance of Hitler and all his works.

There were a great many women at Yearly Meeting, a great many young men, and a sprinkling of very seasoned older men like Elbert Russell, Augustus T. Murray and James B. Palmer.

The section known as Keuka Park and the surrounding district was once the place chosen by the followers of a lady known as Jemima Wilkinson. They called themselves Jemimaites and some of their descendants are there to this day.

As one comes out from swimming in the lake it is surprising to see on the facade of one of the buildings the name of Ball, and it turns out that the Balls of Muncie, Indiana, have been long-time benefactors of Keuka College.

The Clerks' table looked very attractive with George H. Wood as Clerk and Ruth E. Craig, from our Oakwood School, as Recording Clerk, and Henrietta Cawl Cary and Rupert Stanley as Reading Clerks. Rupert Stanley is now resident at Poughkeepsie after an experience of fifteen years in China and his voice is a very easily heard one as he reads epistles and other documents.

Dr. Bryan Michener from the Kenya Colony in South Africa, by way of New England Yearly Meeting, by way of Wichita, Kansas; Augustus T. Murray of Stanford University, Palo Alto, California; Kenneth Boulding of England, by way of Colgate University; Elbert and Lieuetta Russell formerly of Indiana, by way of Duke University, North Carolina, and the World Council of Churches, with a delightful flock of Friends from the New York Yearly Meeting with General

Conference affiliation, all made a charming group of interesting Friends to which Hugh Moore, from the American Friends Service Committee, added the charm of his persuasive eloquence as the chief money-raiser for that organization; and Robert B. Marriott, president of the New York State Temperance Council gave us quite intelligent and salutary advice about the non-use of alcohol. We missed Edith Maule and the silent appeal of her van load of ex-miner-made furniture from Morgantown hands.

The Junior Yearly Meeting (ages 8 to 14) had for its directors Gertrude Jennings and Mildred Hinshaw and they would qualify as shepherds or shepherdesses for all sorts of straying lambs in this world after their experience. There were twenty-two in attendance—more than twice as many as last year.

At Yearly Meeting we mixed hard questions of business—shrunk mortgages and interest rates, bondings of treasurers—with concern for Friends who were not able to attend from illness or other causes to whom the Yearly Meeting Epistle Committee was kept busy writing letters.

One of the nice happenings was not on the program at all. A Friend who is greatly interested in Indians brought a collection of Indian relics and talked to an interested group about the Indians. We were, of course, right in the home of the Five Nations who dominated the Indians of the Atlantic slope and finally persuaded the Tuscaroras to come up from North Carolina and join them and become the sixth "nation." Near our place of resort a promontory is pointed out where they had a signal fire, one of a chain which reached along the whole coast.

Another volunteer side light (I had almost said "side show") was when Eleanor Taber, who is on the Information Staff of the Cloisters (part of the Metropolitan Museum), volunteered to talk about Medieval Architecture and some twenty odd Friends (not peculiar Friends) responded and were greatly interested as she told us about beautiful architecture of churches and cathedrals in the south of France, along the Pyrenees, if you please.

New York Yearly Meeting is so largely responsive to the beautiful, vital spark of Elizabeth L. Hazard that we count ourselves particularly fortunate that she will again be our Field Secretary and we rejoiced in having with us her husband, and her daughter, wearing some of the blooms from the florist business which she so greatly loves, and her son, a student at Guilford College.

An attempted "fish fry" picnic was rained out by a benign thundershower but a "late party" on Saturday night,

after the adjournment of the meeting, when we all relaxed or degenerated into "stunts" which carried along in its enthusiasm the complete body of the Yearly Meeting, produced a great deal of laughter and affectionate gaiety, particularly when respected members were stood up and denuded of buttons, as our extempore program said, "to supply buttons for Rufus Jones' shirt," which, being interpreted, was the shirt for the doll called Rufus Jones which was being constructed by some members of the Junior Yearly Meeting.

It was well for us to have these gay moments of relaxation after considering the epistles written from agony of spirit and hearing the accounts of the Service Committee's work among people in distress. The Yearly Meeting gave splendid evidence of vitality and courage; a greater number of people under forty than we have had for years, and a willingness to think in terms of good of the whole—all these were manifest, and we thanked God and took courage.

Friends may be surprised when they receive the epistle from New York Yearly Meeting this year. We thought that all the Friends who have Nazi or Fascist leanings in their own spirits might do well to read again the 27th Psalm, so we have adopted—as it were, commandeered—the service of this ancient Jew to express our thoughts for us this year.

Next year we will meet at Keuka Park again and plan to find some place in the Hudson Valley or the eastern part of the Yearly Meeting for our 1941 sessions.

LIVING UNDER THE SHADOW OF DESTRUCTION

In our last issue appeared extracts from letters written by Lois S. Vaught describing the series of bombings of Chungking, occurring around the first of May. From later letters, written about June first, these further extracts are taken. Meantime, press dispatches bring us harrowing news of continued bombing of the Chinese capital by the Japanese.

"These are truly anxious days in Chungking. Death and destruction rain down upon us and in spite of efforts to carry on as naturally as possible, we ask ourselves many times, 'Will they come today?' We wonder if we will ever again enjoy bright sunshine and moonlight—perhaps we shall when conditions change. But just now we are able to breathe freely only on rainy, cloudy days and to sleep soundly on dark nights.

"As far as we know, Friends are all safe and unharmed. No Friends meet-

ings are being held now and a great many Friends have scattered to the suburbs and country places. It is impossible to get in touch with all of them after every bombing. Arnold and some of the Chinese Friends are cooperating with the work of the Chungking International Christian Relief Committee.

"Practically all of the foreign women have moved out of the city, but the men carry on in the city. Arnold has a room at the Canadian Agency, maintains an 'office' in the ruins at Tsang Ping Kai and comes up to the hills occasionally for a rest and a change.

"Our last air raid was just about dusk. Twenty-six planes came over and dropped perhaps a hundred bombs. It is awful to watch the bombing, not knowing who or what has been hit, then see the fires spring up and then wait, wait, wait for a messenger to get through. He got here about eleven that night and brought us the news that our husbands were safe. Three of the city's big bank buildings were hit that day, one practically wiped out. The customs office, the telephone exchange, the parcel office at the central post office were hit and some of the main streets were shambles. The greatest loss of life was in the city park. It is built on a cliff which used to be a dump-heap and Warburton Davidson was one of the men who planned it. A lot of people were standing along the hillside in the park, perhaps having no dug-outs to get into, and a row of bombs fell just there! The Friends' Women's Institute Building just above the park was practically demolished, though all of the people inside had an almost miraculous escape. The National Christian Service Council for Wounded Soldiers in Transit had its office there. Again our house in Tsang Ping Kai was missed by a matter of feet. Two incendiary bombs dropped in the ruins just beyond the house, the nearer being about twenty feet from our compound wall and about thirty-five feet from the house.

"In the midst of so much brutality and suffering, destruction and desolation, it is hard to hold on to the great eternal values and not be swept away by waves of despair and discouragement, though in some ways perhaps we are more aware of these values in times of stress and strain than when things are going along smoothly. We are trying to live from day to day and not be too anxious. We keep busy making hospital dressings and orphans' clothes, etc."

"He who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. Beating hearts are better than granite monuments."—W. F. KING.

FRIENDS EVERYWHERE—AND TO ALL MEN AND WOMEN

London General Epistle

There is a Power within the world able to set men free from fear and anxiety, from hatred and from dread: a Power able to bring peace within society and to establish it among the nations. This power we have known in measure, so towards this we call all men to turn.

The spirit and the power of God enter into our life through selfless service and through love—through tender pity and patient yet undaunted opposition to all wrong.

God is Love—love that suffers, yet is strong; love that triumphs and gives us joy.

The history of the Christian Church, the history of our Society, and above all the experience of countless men and women, convince us that love and human friendship are stronger far than hate and enmity.

This experience is trustworthy. Therefore with a sense of confidence and hope, confirmed by our experience, we remind men everywhere of this power of God that, out of disorder, can bring harmony and peace.

Once more we bear our ancient and emphatic witness against all outward wars and strife.

We declare our belief that the conscription of youth for military purposes is contrary to human wisdom and to the will of God.

A State lives only in the experience of its people. A State may not invade the shrine of God in any man, nor claim an allegiance that would make men act in ways unfriendly to any human creature.

So we believe that no State may compel its manhood into war. We recognise that, in this country, the right of conscience has been acknowledged; nevertheless, we feel that it is laid upon us to work, in love, to free the country from the burden of conscription.

Constrained to the service of God and of our fellow men, we are bound to serve in ways that we have learnt and still are learning from Jesus of Nazareth and through the Christ of Experience. The constraint to which we do give our assent is to the service of creative and emergent life. We seek to heal and set men free.

Therefore we are thankful that we have, and have long had, a continuing service for peace in many parts of the world. The relief of war victims, the need to aid, to guide, to comfort and sustain, so far as we are able, the outcasts and refugees of many lands and races—all these make special claims upon us.

We see also that poverty, malnutrition,

unemployment and wrong employment, together with many other evils, do violence to life and warp men's hearts and minds. These things, together with the sins of greed and pride, cause strife among men and nations.

The removal of these wrongs demands our utmost endeavour. It needs courage to press forward at this present time towards God's pattern for the future. He has an answer to the world's great need: that answer we may learn.

By the paths of disciplined thought and of self-sacrifice, we shall discern His purpose: by corporate worship and by prayer we are made strong and are enabled to express His purpose.

Constrained by Christ, willing to suffer if need be, we move towards a wider and a fuller life whose fruits are love and joy and peace.

Therefore to Friends and to men and women of all nations we dare to say: Turn from the way of strife; admit the power of God into your lives, nor be dismayed at all.

Signed in and on behalf of London Yearly Meeting,

WILFRID E. LITTLEBOY, *Clerk.*

London, May 24-30, 1939.

THOUGHTS ON THE LONDON GENERAL EPISTLE

BY FREDERICK AND MARJORIE SAINTY

"There is a Power." This is the answer of the Yearly Meeting in Britain to the challenge of Conscription. Our Society, small in numbers but great in faith, stands like the shepherd lad David before the fully accoutred giant Goliath and says, "I come in the name of the Lord." The gesture is superb audacity for we are not even armed with a sling and a stone, but like David we have past experience of the power and protection of the God we serve.

The whole might of a highly organised military system, backed by press propaganda, and the insidious inroads of Air Raid Precaution claims, has dared to conscript the youth of our nation in a time of peace. The only body which has protested against it in a letter addressed to "all men and women everywhere," represents a ludicrously small section of the community.

Everywhere there is a background of fear—fear that paralyses trade, and shadows even the life of the children, and yet the Epistle tells all men to be hopeful and not "dismayed at all." Why? because the Power "which we have known in measure," and which has been abroad in the world since the Man who brought to us a new era of love saw as his emblem a dove of peace in place of

the Lion of Judah, is evidenced in new force today.

The challenge of Conscription has aroused men and women in every denomination and every shade of politics. The ranks of peace are closing up. As the militarists plan for war, men everywhere are quietly planning for peace. Leagues of prayer and peace movements have grown during the last few years, but they needed the consolidating urge of a common danger. This they have found in the immoral demands of Conscription. They have been largely comprised of a few enthusiasts and a number of apathetic followers. The shock of Conscription has "stabbed" the latter "broad awake."

That it is an evil thing we affirm unhesitatingly, but that out of this evil there is arising a new strength and a new alertness is also evident. Thousands of homes now have the issues of peace and war brought to their very doors, and at a time when there is not the panic of a war atmosphere to confuse thought. People are thinking and talking and praying and working. If many have merely accepted it as a grim necessity "under the circumstances," many others, even when submitting, are inwardly rebellious. The yeast of pacifism is working secretly.

It is of no use now to try the old lies which were current in the last war. There is more reason and love in men's hearts. The average working man in this country will not believe evil of the average working man in other countries. There may be hatred of dictators, but it does not spread itself to include the dictators' subjects. There has been interchange of visits between the citizens of different nations. These are no longer limited to the wealthy classes. The "stay at home Briton" no longer deserves that title, and it is largely amongst lads of militia age that these contacts have taken place. They are not so malleable or ductile as their fathers would have been. Neither do we hear the old slogan, "My country right or wrong" shouted from the housetop as in days gone by. There is more readiness to recognise our own mistakes, and to try and see the point of view of other nations.

The situation today seems far more hopeful than that in which Jesus found himself when he came out of the wilderness of Judea filled with the spirit of power and love. His message to his day and generation was threefold. "The hour has struck. The Kingdom of God is here"—here amidst a crushed people seething with nationalistic fervour, ripe for rebellion. Surely the last place in the world where you would expect to find it! Yet he knew the faithful ones who were ready to appropriate it—and they

were fewer than the Friends and friends of Friends today. If his message was a message of hope, are not Friends in England right in striking that same note in their Epistle this year?

"Repent." This message to men who felt that the other fellow had to do all the repenting: whose thoughts were thoughts of vengeance and reprisal! That message today comes to hearts that are as prepared ground and will yield a harvest of "repentance unto the knowledge of the truth."

"Believe in the good news." Don't say "It's too good to be true." This is our chief testimony today. Shall we fall below the high expectancy in which our Epistle bids us live, just as the Jews fell away from Jesus because he would not take the short cuts to the Kingdom which they had marked out for him?

The chief national and international service which we can render today is to stand firm on the rock of conviction and let the light of a confident courage shine out over the turbulent seas of life. Christ said, "Let your light so shine that men may see the beauty of the things you do and think more of God because they have met you." (Findlay's translation) Thus Friends point to the life-giving service for the refugee and outcast, and claim that they are "Con Scripts" (with writing) of a higher Power whose nature is love and whose service is perfect freedom. Therefore as those whose names are written in the 'Lamb's book of Life' and whose eyes are fixed on the "ocean of light which is above the ocean of darkness," may we go forward with joy.

Portslade, Sussex, England.

AVAILABLE FOR USE OF PEACE COMMITTEES

Murray S. Kenworthy's comprehensive article, "Christian!—Stop and Think," which appeared in the April number of the *Messenger of Peace*, has been reprinted in pamphlet form. Copies may be had for distribution by peace committees and by individually concerned Friends, on request. This contribution to the cause is made by the Peace Board of the Five Years Meeting. Requests should be addressed to the Peace Association, 101 South Eighth Street, Richmond, Indiana.

HIDDEN MELODY

When silence sings
They only hear
Who listen with
The inward ear.

ALBERT W. MACY.

Pasadena, Calif.

PERTINENT QUESTIONS ON "STATE OF SOCIETY"

BY ISAAC E. WOODARD

(Submitted for publication by the Meeting on Ministry and Oversight, First Friends Church, Indianapolis, for which it was prepared.)

Most papers written previously on this subject have been complimentary, and seldom has anything been said that was not fully justified. I might comment here that the "State of Society" of our group here is high and be absolutely truthful, because we have a pastor who is a real leader, who gives us splendid, practical sermons and is doing fine work. Likewise I could go down the line, commenting favorably on others, including the Sunday School Superintendent, teachers of various individual classes, etc., but to stop there, would be a mistake.

Let me be presumptuous, therefore, and though I am not qualified to do so, make several additional comments—perhaps raise some questions, which I will not answer, but leave these thoughts for you to turn over in your minds.

Let us think together for a little while and widen the scope to include Quakers as a whole, and at times like these when the whole world is so upset and full of prejudice and hate, take stock of ourselves and see if we measure up to the reputation other groups are so accustomed to credit us with—even the favorable things they say to and of us. Now to start your minds thinking—where are the sons and the grandsons of those we were accustomed to think of and to call "the Old Quaker Saints"? Is it not true, that too few are working at the job today, and that here, as elsewhere there are too many empty pews? Are we living on our past reputation, and are we to any degree responsible?

How are we to be measured—as individuals or the group as a whole, and if the latter by what standards of measurement—viz: are we to be judged by mere statements or by our deeds? A Quaker's word used to be considered as good as his bond. Can that be said to the same degree today? Or might one sometimes hear, "What you do speaks so loud I cannot hear what you say"? If the "State of Society" is as high as it should be, why does not the Society of Friends grow and many others want to affiliate with us? Instead, are we not barely holding our own numerically? We all agree it is difficult to stand still. Are we, therefore, as a Society going forward or going backward—are we living up to what a number of my friends have jokingly said to me, viz: "The Quakers used to be all right." Is it not so that we have changed in manner and habits,

so that we now do about everything that anyone else does that is not considered really wrong? Do we still prize the old Quaker heritage, which has been passed down to us, and have we done what we could to uphold it?

If the "State of Society" is high, why is it necessary to spend so much time and money on ourselves, while much of the world is hungry and in dire distress and calling in so many ways for assistance? Is this because our church membership has been made so easy that it requires little sacrifice and effort on our part, and so we have become self-satisfied and somewhat selfish and indifferent of our responsibility to others?

The ascent to heaven is said to be a slow process, like ascending a stairway or climbing a ladder, round by round. If so, can we not also descend just as gradually, so that after a period of time we are on a lower level, but scarcely realize that we have lost ground? I recall the answer given me at one time when I criticized our office janitor for being so slow. The old darky's answer was, "I know I'se slow but I'se constant." He did not mean constant in the same sense of the word, yet Webster defines constant as "to stand firm, be consistent, steadfast—also, faithful." Do we measure up to that kind of a standard today?

Perhaps my thoughts have been expressed a little differently, but my belief is that we raise or lower the "State of Society" as a whole, largely by what we do and by how we act as individuals. To illustrate—years ago I heard a wonderful sermon in this church by a prominent Quaker minister, whom you all know. The subject was, "Tracing Religion from the Quaker Viewpoint." To my mind, he did not fully answer the question as to where Christ came into the picture. After the service, I went up to him and asked this direct question. His quick reply, I shall never forget: he said, "Christ's place in the picture is where you put him"—a sermon in a single sentence. In conclusion, where have we, as individuals, put him? The "State of Society"—is it satisfactory, is it high, or is it low? Each individual must answer this question for himself.

Christianity is a religion of faith. It is a daring adventure. It is a staking all on the truth as it is in Christ Jesus. "I believe" must not be interpreted in an exclusively rational way. Too often we confuse religious belief with syllogisms, arguments and logical processes. But in the Gospels belief is always a very vital thing. It is the response of the whole man to some glowing word of life.

Zion's Herald.

NORTH CAROLINA YOUNG FRIENDS CAMP

North Carolina Young Friends held their third annual Camp, June 17 to June 22, at Lake Singletary. This lake is a federal recreation project which has just been opened for the use of religious, educational and civic groups. There are several large, well built cabins, with modern equipment, and the water of the lake covers more than 500 square acres.

There was a total registration of 130 young Friends (and older) and an average attendance of more than 80. Both Seniors and Intermediates attended this time, there being more than 30 of the latter group. Mornings were devoted largely to worship, study and discussion. The Seniors met in the large mess hall whose walls were decorated with fox and 'possum skins; the Intermediates came together on the shady lake pier. The afternoons were used for resting, swimming, games, etc. The quiet vespers in the cooling twilight beside the lake will not soon be forgotten, nor the later group assemblies at the mess hall where some leader gave a prepared address.

While classes did not begin until Monday, many went Saturday in time to hear Helen T. Binford speak of the work of the American Friends Service Committee. Sunday morning Bible School was conducted by Byron Haworth, followed by an open meeting for worship. In the evening, Helen T. Binford gave an interpretation of the "Inner Light."

With the coming of additional camp leaders, regular classes got under way Monday morning. Savilla P. Johnson and Inez Newlin had charge of the Intermediates as they studied lives of "Early Quaker Saints." Byron Haworth met with a group to think about "Crime and Its Prevention." Murray C. Johnson gave Series I. Leadership Training Course, on "Personal Religion." Elbert Newlin presented "Friends Testimony For Peace."

On Monday evening, Samuel L. Haworth, speaking on "The Young Quaker Looks at Economic Problems," admonished his hearers to "believe that the Golden Rule is practical, and can be taken into every activity of life." Murray C. Johnson spoke Tuesday night on "The Young Quaker Looks at Interracial Relations." Reviewing the efforts of Friends in North Carolina to better the conditions of colored men who lived near them, he referred to the Underground Railroad that had its rise near Guilford College, and described its functions. He said that outstanding Negroes living today reflect the possibilities latent within the race, and encouraged young people to view all races

with intelligence, understanding and Christlike sympathy.

Samuel Haworth's Wednesday evening's address on "The Young Quaker Looks at International Relations," stimulated his audience with the vision of a warless world. On Thursday evening seven young people discussed "The Young Quaker in His Home Meeting," so far as he might function in the monthly business meeting, the meeting for worship, the Christian Endeavor, Stewardship, Education, Literature, the Bible School, and in Social Service.

In addition to the camp leaders named above, J. Waldo and Lutie Woody, Victor Murchison, and Evelyn Haworth were most acceptably present. J. Waldo Woody was especially favored in presenting the morning devotionals.

The lighter side of the camp had its culmination in "Stunt Night" when the crowded mess hall rocked with laughter as Willard Payne represented a coy maiden eagerly awaiting the "question" from her visiting young man; and as dignified J. Waldo Woody sprawled on the floor acting the part of a balloon tire, suddenly gone flat. Old acquaintances were renewed, and new friendships were rapidly developed during these days of fellowship. The unity of the occasion was too strong even to be disturbed by a hotly contested checker tournament that marked the last two days in camp. Household, dining room and kitchen duties were cared for co-operatively. It was no mean task to prepare meals three times daily for over 80 persons, but the boys and girls did not mind hard, hot work, and plenty of food, well cooked, was ready at the appointed time and place. The camp came to a close with the young Friends going back to their home meetings eager to begin putting into practice some of the ideals and principles about which they had been learning.

The camp was made possible largely through the vision and vigor of the Young Friends Board. The members of the Board attending the camp were Leah Hammond, Ruth Anne Horney, Charlie Hendricks, Monroe Hendricks, York Teague, Bill Vanhoy, Victor Murchison, Glenn Robertson, Pauline Thomas, and Ottie Bingham.

Plans are already being considered for next year's camp.

LEAH HAMMOND.

"The matters in dispute between nations are nothing; the spirit which deals with them is everything."—ELIHU ROOT.

What greater calamity can fall upon a nation than the loss of worship?—CARLYLE from *The Christian Sun*.

TRIED AND TRUE WORKERS RETURN TO PALESTINE

On August 19, 1939, A. Edward Kelsey, Marion Kelsey, his wife and Alice W. Jones will sail for Palestine on the *S. S. Excalibur* of the American Export Line. All three of these Friends are returning to that country where in the past they have spent many years in devotion to the people. Alice W. Jones is taking advantage of a leave of absence from Oak Grove School to spend an undetermined period of service of love among those to whom she has already devoted twenty-three years of the most active period of her life. This next year, A. Edward and Marion E. Kelsey will serve as pastors of the meeting at Ram Allah and Bible teacher in both the Boys and the Girls Schools. During the twenty-four years from the time Edward Kelsey first went to Palestine until he returned in 1927, and the sixteen years which Marion Kelsey has so conscientiously devoted to Palestine, much of their time and activities have been taken up with administrative responsibilities in connection with the Boys School, the Mission, and war conditions that existed. Now, however, they, as well as Alice Jones, are going for the purpose of devoting their main thought to the development of the spiritual interests of the people and the drawing together of those who for many years have had one connection or another with the work which Friends have been doing in that country.

Many of the students who have attended our schools there in past years, as well as other people of the community, have been interested in and appreciative of the work of Friends in Palestine. But their families, dating back for centuries, have belonged to some of the religious groups other than Friends. This historic tie-up has technically bound them to those other groups so that most of them have not felt free to "join" the Religious Society of Friends and completely abandon that historic affiliation of their family. While Friends are very much interested in Quakerism, our basic philosophy leads us to appreciate the supremacy of a spiritual tie rather than that of a mere name. Many of these former students are adherents to the principles for which Friends have stood in Palestine for the past seventy years, and would be directly interested in a closer association with Friends, similar to the Wider Quaker Fellowship. These three Friends who have spent so many years in Palestine can very profitably devote themselves to the drawing together of this larger group as well as to a smaller group who are ready to form a nucleus

of the Society of Friends in Palestine in name as well as spirit.

This type of service will find a large place in the future development of that country. The goal of every Mission is to cease to be a Mission and itself to become a missionary organization. That is, the ideal relationship in every case is to grow in strength and virility until the group will cease to be on the receiving end of the line and become not only self-sustaining in personnel and finances, but also become a sending group.

This same growth towards the development of a larger and closer union of Friends and others associated with them, likewise is equally necessary for the continued development of the truly Christian education among the boys and girls of our schools; for we must continually have a fairly large group of devoted Arab men and women on the faculties, who, themselves, are members in name and spirit of the group. The major characteristics of young people are universal throughout the world. They learn and grow more by what their teachers are than by what teachers think they teach the young people. As Roderick Scott told us at our last annual Board meeting, the special concern of every Christian educational institution should be that of employing Christian faculties. When these educational institutions are able to do that, the problem of developing a Christian student body will naturally follow.

To work towards this goal in Palestine is one of the most important emphases which we should be placing, and towards that end these three devoted Friends will work along with the others who are already there.

INDIANA SHORT COURSE STRONGLY UPLIFTING

The Pastors' Short Course of Indiana Yearly Meeting was held at the Yearly Meeting's camp, Quaker Haven, on Dewart Lake, in northern Indiana, July 3 to 7. Forenoons were devoted to consecutive hours of study and discussion, the afternoons were given over to unprogrammed use, and evenings provided opportunity for vespers by the lake and a closing hour of inspiration in the chapel.

Willard O. Trueblood, Quaker pastor-at-large, serving with the Five Years Meeting, conducted a daily Bible Hour with fine exposition of Scriptural material. He also gave special sessions to "Some Preaching Problems," and "Learning from the Master Preacher." J. Perry Prather, Pastor of the First Church of the Brethren, Dayton, Ohio,

gave two evening heart-to-heart sermons on "Jesus went a little farther in accepting God's plan for his life," and "Jesus went a little farther in devotion and dependence on God." His ministry took the gathered group out of the analytical mood to the positive and soul-renewing experience of vision and purpose. Everett Chapman, pastor at Selma, Ohio, and newly come to Indiana Yearly Meeting, gave two hours out of his experience on "Minister as Counsellor."

Dr. William E. Berry, his wife, Ethel Berry, and Dr. Millard S. Markle and his wife Nellie H. Markle, both men of the Earlham College Faculty, were present throughout the conference in much appreciated fellowship. William E. Berry led the thought of the group one evening in a thorough and enlightening discussion of "The Apocalyptic Literature," and Millard Markle lifted the hearts of worshipers at one vesper service with a biologist's exposition of "We are all members of one body."

Robert E. Cope, pastor of the New Castle Meeting and minister-elect of University Friends Meeting of Wichita, Kansas, led a profitable evening on music appreciation and music selection; Murray S. Kenworthy, pastor of the Carthage Meeting, spoke on "The Friends Ministry in the Service of the Bereaved"; and W. Bruce Hadley, pastor of the First Friends Meeting in Richmond, gave an hour on "Ministerial Ethics."

Franklin P. Chant, active member of the Program Committee, and in other positions of responsibility in Indiana Yearly Meeting, but under appointment with his wife, Lillian, by the American Friends Board of Missions to Friends work in Tennessee, was in charge of the vesper services.

Percy M. Thomas, Field Secretary of the Five Years Meeting, and his wife, Gaynell Thomas, were present and he had a most profitable opportunity with Friends in quiet conference and helpful contribution in general discussion, as well as active leadership of one of the vesper services. Milo S. Hinckle, Yearly Meeting Secretary, who worked very hard in the Short Course of 1938, was purposely spared from extended service in speaking this year, but made telling contributions as personal friend and counsellor of the ministers of Indiana Yearly Meeting.

This was an unusually appreciative conference. Bouquets were thrown freely and in all directions.

To the writer, if subjective appraisal is permissible in a report of this kind, this Short Course seemed to have a really powerful lift for all the men and women present. A situation-changing atmosphere was in the air. One felt Indiana Quaker leadership was in the mood and

on the path of improving the problem situations wherever they are confronted in meeting life. For one thing it was the largest gathering to date at a Short Course. Effective leadership was evident in set-up and results.

W. B. H.

PLEASE READ THIS — IF YOU CAN READ GERMAN

(Read it Anyway!)

Manfred and Lili Pollatz are unquestioned "Aryans," but Quakers of the mettle of George Fox. He gave up his teaching position in Nazi Germany and went to Holland five years ago.

Since then they have built up a Friends Meeting in Haarlem, have given a home and education to dozens of refugee children, have given help or advice to scores of adult refugees, and have continued to act as editors of two papers, the German Friends' "Der Quaker," and the juvenile, "Die Weisse Feder." All this with practically no assured income.

They take fourteen children at a time. With their own four, this makes a family of twenty. More, they think, would destroy the feeling of "home." If parents re-establish themselves, they send for their children. Or perhaps the youngsters themselves become independent. There are frequent changes in the family. One thing remains constant; few of the parents are able to pay anything; the household economizes as a body and contributes to finances if possible. Some of the boys learned book-binding and obtaining some orders for work, proudly paid the shoemaker's bill.

"Die Weisse Feder," now seven years old, is, I believe, the only peace paper allowed to circulate in Germany. It contains only stories, but those stories carry the idea of international friendship. The June issue contains a beautiful Hindu legend, Janet Miller's "A Day with Kagawa" (which appeared recently in THE AMERICAN FRIEND), two stories of friendship and courage from German missionary annals, and a stirring story of Miss Cushman, an American nurse, who, during the World War, was the uncrowned queen of Konia in Asia Minor, Turkey.

The paper costs only one dollar a year. It is now barely paying for itself. New subscriptions will mean a slight profit for the courageous editors. (Subscriptions for the refugee work would also be most acceptable). The address is: Manfred and Lili Pollatz, Westerhout Park 14, Haarlem, Holland. For convenience Anna L. Curtis, 237 West Eleventh Street, New York City, will be glad to receive and forward subscriptions.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

CALL TO FRIENDLY ARMS AGAINST "QUAKER WHISKEY" ADVERTISING

Editor, THE AMERICAN FRIEND:

"Old Quaker Whiskey" is not distilled by Quakers nor sold by Quakers nor consumed by Quakers. For many years various groups of Friends have made efforts to force the discontinuance of this cruel and odious reflection on the Religious Society of Friends. Much thought and careful weighing of plans have gone into these efforts, but their main goal, the surrender of the name, "Old Quaker Whiskey," has always failed because the efforts were always directed toward (1) persuasion of corporate officials, (2) legal efforts, (3) legislative efforts. The overpowering weight of money on the side of the distilling company was able to stop the efficacy of the last two, and the first, persuasion, was never successful.

At New York Yearly Meeting (General Conference) held in April this year a minute was passed authorizing the making of "inquiries concerning the possibility of preventing the improper use of the words 'Quaker' and 'Friend' in trade advertising, particularly in the use of intoxicants." New York Yearly Meeting (Five Years Meeting affiliation) held at Keuka Park, New York, the latter part of June, passed a minute approving the work so far done and particularly noting that the use of "Quaker" by a liquor company provided "untrue and odious implications" and urged further efforts "to rescue the name 'Quaker' from such an unfair and invidious association." The minute closed by giving authority to "investigate all improper uses of the word 'Quaker,' especially as used in connection with spirituous liquor and to take what steps, not involving legal action, that might be deemed advisable."

With the authority given by the two Yearly Meetings we have met the president of the Schenley Distillers Corporation, the owning concern of the "Old Quaker Company," which distills and markets "Old Quaker Whiskey." We have also met various officials of the Schenley Corporation, particularly in the advertising department, and the official of the advertising agency which handles the "Old Quaker" account. We have also met Joseph A. Thomas of the firm of Lehman Brothers, bankers for the Schenley Corporation. Mr. Thomas is also a director of the Schenley Corpo-

ration. We have met Governor Arthur James of Pennsylvania and Dean Walter Hitchler, Chairman of the Pennsylvania Liquor Control Board.

In all these talks we have stated our sincere belief that the use of "Quaker" was fundamentally unfair and unsportsmanlike. We have called attention to our "Advices" and "Queries" which specifically bar to Quakers the use of alcoholic beverages. We have definitely expressed our sincere conviction that the force of public opinion in the United States, once it had been marshalled, would be sufficiently potent to compel the "Old Quaker Company" and its owner, Schenley, to surrender the name "Quaker," and that no legal or legislative actions would ever be necessary.

It is our plan to proceed immediately to organize this national public opinion. It will be done by the printed presentation of the history of the Society of Friends and its spiritual accomplishments and its welfare work over the centuries, emphasizing especially its consistent attitude against liquor manufacture, sale and consumption. This paper will be sent to every service club (Rotary, Kiwanis, Lions, Exchange) every religious organization (each separate church of all denominations), every woman's club, every man's club, every fraternal organization and every sportsman's organization.

It is our belief that the citizens of the United States are essentially good sportsmen and good sportswomen, and we feel that they will aid the Society of Friends when the call is made to them.

And the help they can give is very easily given. If the drinking, fair-minded American will merely refrain from buying any product made or sold by the Schenley Distillers Corporation or its subsidiaries, until that corporation has surrendered to our Yearly Meetings the ownership of the trade-mark name, "Old Quaker Whiskey," it is our belief that almost immediately this liquor company will find that the cruel and unjust reflection on the Society of Friends no longer pays and they will gladly change the name of this whiskey and corporation to one unobjectionable to the Friends.

We urge every Friend to write personally, not as a meeting, to each club chairman, minister, priest, rabbi in his or her home town and ask their cooperation. These letters will invaluable help the effort of our larger campaign.

The cost of a national campaign in printing and postage, the major expense,

will be considerable, and we would like a fund of one thousand dollars before we proceed further. Will those who feel this concern, and are financially able, send checks to Paul Donchian, Friends Meetinghouse, 144 East Twentieth Street, New York, who has consented to serve as treasurer. A detailed report of receipts and expenditures will be made to both Yearly Meetings.

MALCOLM READ LOVELL,
Chairman of Committee.

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WHEN A QUAKER SHEET SERVED AS A FLAG OF TRUCE

Editor, THE AMERICAN FRIEND:

There is an incident connected with the surrender of Jerusalem to General Allenby in December, 1917, that is not generally known and which ought to be of interest to Friends. During the war the American Colony in Jerusalem had opened a hospital in one of the hotels of the city, and through permission of the American Consul had secured the loan of some of our mission supplies. When the Turkish army had taken flight from the city and the authorities wished to turn over the keys of the city to General Allenby, they were advised to go out to the advancing army under a flag of truce. In preparing this they took the half of one of the sheets that had come from our schools and attaching it to a pole went forth under this emblem of peace and good will.

As far as I know, every Friend who has worked at our schools at Ram Allah has strong feelings that the Arabs of Palestine have not been treated fairly by the mandate government and that the Balfour Declaration was a great mistake; still we think that our great work in Palestine should be that of the peacemaker and that at this time of stress and strain we have a great mission to perform in helping to create an atmosphere of good will in a land where hatred now seems to be dominant.

A. EDWARD KELSEY.

Amesbury, Mass.

RESIST THIS IF YOU CAN!

George Fox astutely encouraged William Penn to wear his sword as long as he could. And you, dear reader, younger or older, are advised to resist the appeal of this request so long as you can do it and remain at peace with your self.

There are those who have already succumbed and have given of their monetary earnings to assist the American Young Friends Conference which meets at Barnesville, Ohio, July 28 to August 5. These people gave generously because they held fond memories of their

conference days at Earlham or Oskaloosa, or Moses Brown, or Guilford, or Cedar Lake, or Nebraska Central, or Swarthmore, or Cape May, or Howard University or at one or more of the many Yearly Meeting conferences, camps or seminars held in years past. They also recalled that conferences which they attended were made possible by the assistance of Friends not present.

This Conference is sponsored by the American Young Friends Fellowship. The Fellowship has nothing but volunteer officers. It is an all-inclusive group with respect to American young Friends and must therefore look to concerned individuals and not organized groups for support. The purpose of the Fellowship is to afford, from time to time, opportunity for concerned young Friends to gather for joint consideration of their religious and social life, to encourage intervisitation among and clearer understanding of each other.

There is no formal membership nor age limit. Generally speaking, those persons thirty-five years and under are looked to comprise the group. The interest and encouragement of older Friends is solicited.

The Fellowship needs \$500 for immediate promotion of its work. Of this sum, the amount of \$160 has been contributed. Individuals and groups are earnestly invited to share with the Executive Committee in raising these funds.

Send contributions or pledges to David W. Day, Penn-Craft, R. D. No. 1, East Millsboro, Penna. Your early response will be very helpful to the cause.

David W. Day.

FOR CHRIST'S TRUE WORK IN HIS FIRST LAND

In one of those daring periods of Quakerism, two dauntless Friends from Maine, Eli and Sybil Jones, made world journeys on missions of the Spirit—and more than seventy years ago reached Syria, of which Palestine was a part. The life of this pair has been written by their nephew, Rufus M. Jones, and, twenty-five years ago, Rosa E. Lee wrote particularly of certain important results in her book, "The Story of The Ram Allah Mission."

Founded in Christian love, this mission has never aroused religious prejudice. It found a way to help and not to hinder all good in one of the difficult quarters of the world. Schools and medical aid have been prominent, but, always, the religion of the Spirit has sought to comfort and to save. Thousands have arisen to call it blessed work. Through unmentionable distresses it has survived wars; it has

bred a generation of native people who are today its staunch servitors who ask only to be allowed to remain at their posts and do any and every permitted deed of mercy and loving kindness.

Now, three of its most devout and acceptable leaders of the past generation are about to take ship to Palestine to join with the staff over there. May God richly bless the service of Edward and Marion Kelsey and Alice W. Jones! And may there be a thousand Friends here to bear their names in prayer every day for Christ's true work in Christ's first land!

E. G.

JUNIOR CHURCH EFFECTIVE AT WESTFIELD

Westfield, Indiana, Friends meeting has gone beyond the experimental stage in maintaining a Junior Church. The latter has been holding regular services for almost a year and a half and seems definitely to fill a special need; is truly helpful to the children, and a most practical undertaking.

The work of the Junior meeting has been carried on by the leaders along the general lines of the departments of Church work as outlined by the Yearly Meeting, i.e., missions, stewardship, temperance, peace, Friends history and Friends beliefs.

The children have contributed to the finances of the local meeting each Sunday, and each is given credit for his contribution by the treasurer of the meeting. Scrapbooks and other gifts have been made and sent to the mission field. At present they are working on scrapbooks for themselves which contain a brief outline of all our seven Five Years Meeting mission fields and their beginnings.

A number of names from the Junior Church have been transferred from the associate to active list, they having given evidence of true Christian experience. The children are enthusiastic and most interested. One little girl sent word to the pastor that he did not hold the adult meetings long enough for them to get in all they wanted to in their meetings!

We have capable leaders for the group and feel that they are accomplishing much for the children of the church.

SUMMER TERM NEAR CLOSE AT PENDLE HILL

Another successful Pendle Hill summer school will be concluded next week. Six foreign countries are represented this year and more than twenty States from Oregon to Maine and Wisconsin to North Carolina; also twelve different

Yearly Meetings. The Nestor of the group is Anna Braithwaite Thomas of Baltimore, who, though young as the spriest, has contributed richly from the accumulated experience of more than eighty years.

Approximately sixty people, half of whom are Friends, came to Pendle Hill to live, study, work and play together for a month, during which they have pooled their efforts, knowledge and experience for the common good of the community. Among the leaders who have brought much to the group are the following: Dr. Fritz Kunkel from Berlin, who has lectured on Christianity and Psychology; Emilia Fogelklou Norlind, a captivating Friend from Sweden; Peter Scott, who with his wife, Richenda Payne Scott, came from Bryn Mawr in South Wales where for many years he has been a leader in the work of rehabilitating unemployed miners. In company with Eduard Lindeman of the New York School of Social Work and Lewis Bean of the Department of Agriculture in Washington, he has conducted a study of "The Human Factor in Social Change." Douglas Steere, the Director, has lectured on the subject, "The Nature of Freedom."

WITHOUT A COUNTRY

(Continued from page 298)

there are still human beings who are willing to help". Or, later, "Your kind letter was the first sign of another and better world. . . and to live and work in that world makes me so glad that I have found new energies of life in myself." It is no light or simple matter to provide such an affidavit, but to receive such a letter would go a long way toward repaying one for whatever it might cost in money or effort.

This private service to individuals, however, needs to be accompanied by a vigorous campaign of enlightenment, if America is to be the haven of opportunity and tolerance toward which these persons are looking so hopefully. A little pamphlet, "Refugee Facts" has been printed under the auspices of the American Friends Service Committee for free distribution, and is to be had on request at 20 South Twelfth Street, Philadelphia. The Service Committee would be happy to see it widely and systematically distributed. It answers many puzzling questions about the relation of immigration to employment which are bothering even sympathetic Americans, and other questions about the actual figures on immigration from Germany since the Nazi regime. This tremendous world problem can only be effectually handled in an atmosphere of enlightened public opinion.

QUAKERDOM AT LARGE

Byron Haworth, widely known young Friend of High Point, North Carolina, has been chosen Prosecuting Attorney for the city of High Point. For some time he had been serving as Judge of the Juvenile Court in that city.

* * * *

Following a very pleasant year at the Near East School of Theology at Beirut, Syria, where they have made many friends, Moses Bailey and family took their departure from Beirut the latter part of June, returning to their home at Hartford, Connecticut.

* * * *

Wilhelm and Marie Hubben of George School, Pennsylvania, were welcome callers at the Friends Central Offices, at the home of the Editor, and at Earlham College on July 6. They were making a transcontinental automobile trip to Los Angeles, California, to visit a brother of Wilhelm Hubben.

* * * *

Following the close of the Grinnell Institute on Foreign Relations which he directed, E. Raymond Wilson, in company with Paul Barnett, head of the Young Friends activities in Iowa Yearly Meeting, conducted eight young peoples conferences in Iowa, discussing the problem of what to do if war should come.

* * * *

Lawrence E. Lindley has been chosen General Secretary of the Indian Rights Association of Philadelphia to succeed Matthew K. Sniffen, who has resigned from active service after having been officially connected with the Association for more than fifty-five years. Lawrence Lindley will continue to serve as Washington Representative of the Association.

* * * *

At the last regular session of the Newberg, Oregon, Monthly Meeting, Herbert Hoover was received into membership by request. In former years his membership had been in the Friends meeting at Salem, Oregon. When a boy in his early teens Herbert Hoover was a member at Newberg when residing there in the home of his uncle and aunt, Dr. H. J. and Laura Minthorn.

* * * *

Religious News Service announces that a program for reclaiming unused or unwanted crops is planned by Philadelphia young Friends this Summer. A scout for the organization reports locations of crops which seem unsuitable for commercial marketing and, if the owners agree, the Quakers organize salvaging crews for picking and canning. The finished products will be donated to needy institutions.

Camilla J. Hewson, daughter of Cornell and Estelle Simms Hewson, of Des Moines, has been doing volunteer work at Scattergood Hostel, West Branch, Iowa. She has been asked to return for the year as a member of the staff. Two refugees lately attended Grinnell Institute on International Relations and an evening was devoted to round table discussion led by Raymond Wilson and by Albert and Anne Martin who are the directors at "Scattergood."

* * * *

Two English Friends, William McGregor Ross and Sir John Harris, contributed largely to the adoption of progressive measures at the recent International Labor Conference, having to do with the safeguarding of the rights of indigenous workers and providing for the abolition of penal sanctions for breaches of contracts of employment. So reports Bertram Pickard from Geneva.

* * * *

Since the middle of June, Garfield V. Cox of the University of Chicago Faculty, who had been confined for more than a year at Billings Hospital in Chicago, has been at Trudeau Sanatorium, Trudeau, New York, where he is making progress toward regaining his health. Located not far from him at Saranac Lake are his wife, Jeanette Cox, and their children. Feeling much encouraged over his decided improvement, Garfield Cox hopes soon to enjoy the privilege of short walks about the grounds.

* * * *

While attending the recent Institute on International Relations held at Whittier, California, Dr. Samuel Guy Inman, missionary statesman and authority on Latin American affairs, and Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War, visited B. Willis Beede, whom they knew intimately when he was Administrative Secretary of the American Friends Board of Missions. Mary J. Ballard, who lives with the Beedes, attended the Institute assiduously, conveying its progress day by day with great faithfulness to Willis and Juanita.

* * * *

On his return home from his service of relief in Spain, Emmett W. Gulley of Pacific College addressed a large gathering of Friends and members of the community on Sunday morning in the Newberg meeting and his message of appraisal and interpretation of the work rendered by Friends in that stricken country was appreciatively received by

all. Emmett Gulley and his family left soon thereafter for Cuba where he is to direct the refugee work being conducted in the island under the auspices of the American Friends Service Committee.

* * * *

Dr. Herbert and Gertrude Bowles of Honolulu, with their two older children, have been spending several weeks in the United States combining professional business and a vacation visit. While Dr. Herbert was spending a month in intensive graduate study in a St. Louis hospital, his wife and children were visiting in the East. On his way to join them he stopped off at Richmond for a brief visit with friends and on the evening of June 29, a picnic supper was enjoyed in his honor at the country home of John H. and Laura Besselman. During the absence of the Herbert Bowles', Gordon and Jane Bowles are occupying their home in Honolulu and taking care of the third and youngest child. Gordon is acting as Professor of Anthropology in the University of Hawaii.

* * * *

It required several Friendly roads to lead to the Holden-Harold wedding announced in this issue. Since the marriage was performed after the historic manner of Friends, it had to go through meeting—two meetings in fact. Margaret Harold retains her actual membership in West Richmond meeting to which, according to Discipline, the letter of notice of intentions came. As a resident of Cleveland, Ohio, she is a member of the Cleveland Independent meeting to which she also announced her intentions. Both meetings appointed representatives to be present at the wedding which took place in North Sandwich meeting near Tamworth, New Hampshire, of which Earle J. Harold of New Smyrna, Florida, has been the summertime pastor for many years. Merle L. Davis and Mildred Thomas were present to represent West Richmond meeting and Edith Bacon the Cleveland meeting. David and Margaret Holden will be resident at Boston, Massachusetts, where he is on the Faculty of the Boston Conservatory of Music.

NEWS OF OUR MEETINGS

The Northeastern Region of the New York Young Friends Fellowship met at Easton, New York, on June 11 with J. Glenn Hudson of the Purchase Meeting and Elizabeth Hazard, Field Secretary of the New York Yearly Meeting, present. There was a discussion meeting led

by J. Glenn Hudson on the world's challenges to the youth of today. The summer camp this year is to be at Lake Nebo, east of Lake George, from August 24 to September 1.

* * * *

The Monthly Meeting at Dartmouth, Massachusetts, has arranged for a meeting for worship to be held at the old meetinghouse at Apponegansett, Sunday, July 30, at 3:30 p. m. Visitors are cordially invited.

* * * *

The Annual Conference of the New York Young Friends Fellowship is to be at Lake Minnawaska, New York, September 8 to 10. Leslie D. Shaffer, Secretary of the Friends Fellowship Council and of the American Section of the World Consultative Committee, who will have just returned from his current trip to Europe, and Jeanette Hadley, Executive Secretary of the Christian Education Board of the Five Years Meeting of Friends, are to attend. For the cost of this delightful and very inexpensive week-end and for further details of the program, watch THE AMERICAN FRIEND.

* * * *

Father's Day was fittingly observed in Westfield, Indiana, Meeting on June 18 in a program presented by the young people, following which the pastor, Orval H. Cox, gave the message based on the story of Abraham offering his son Isaac. A very interesting Children's Day Program was given in the evening to a large audience and a collection for the "Children's Day Fund" was taken. . . . Orval H. and Lois Cox will remain at Westfield, Indiana, Meeting the coming year; on September 1 he will enter his sixth year as pastor of this meeting.

* * * *

Marshalltown, Iowa, Meeting was well represented in the annual Marshall County Church and Bible School Day. The pageant, "The Striking of America's Hour" was given July 2, one of the leading parts being played by Russell Harding. A girl's class led by Ruth Iverson represented a foreign group and our choir was represented in the large chorus. . . . Our pastor and wife, Carl and Ella Byrd, observed on June 10 their twenty-fifth wedding anniversary with open house. They were appreciative of their guests and remembrances.

* * * *

During the Summer, beginning June 18, New London Friends in Indiana (Western Yearly Meeting) are holding vesper services in the little church park each Sunday evening from 6:30 to 7:15. A different speaker and song leader are secured for each meeting. A special committee under the direction of the pastor, Allen Reynolds, is helping to make the services worth while to the community and the near-by churches which are joining in these services. Attendance in-

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creases each evening and new interest is manifested, thus encouraging this new plan for evening meeting.

* * * *

The Foxhove Association of Buck Hill Falls, Pennsylvania, opened its fourteenth summer program with an address by the Director, Alexander C. Purdy, on the subject, "The Plain Man and Religion." On Sunday evening, July 9, Clarence E. Pickett gave an address on "The World's Moving Day," and on the following Sunday evening Bliss Forbush gave the annual Quakerism lecture on, "Should Such a Faith Offend?" The regular Sunday evening address on July 23 will be given by Dr. Carson Ryan on, "The American Indian." Bible Study classes are conducted each Wednesday morning while a discussion of international relations takes place each Friday morning.

* * * *

Sunday, June 25, was devoted to the children in Anderson, Indiana, Meeting. The unified morning service was in charge of our Cradle Roll Superintendent, Lura Heiney. The older Cradle Roll children occupied the platform while certificates were distributed to the new Cradle Roll members. Our pastor, John

Compton, then conducted a brief dedication service for mothers and children. At the evening service the regular "Children's Day" program was given by the older children of our Sunday School. . . . July 2 was Missionary Day. In the morning meeting, Arthur Paine, son of Arthur and Ellen W. Paine, our veteran missionaries to Cuba, told us of the needs and opportunities of the Cuban field. With him was Lee C. Fisher, singer and evangelist.

BIRTHS

HEIRONIMUS—To Paul and Ruth Heironimus at Madison, Wisconsin, June 16, 1939, a son, Mark Paul.

MARRIAGES

HARRIS-MUNGO—At Danville, Virginia, July 3, 1939, Lucille Mungo, a member of Greensboro Monthly Meeting in North Carolina, to Joseph L. Harris of Sharon, Pennsylvania, where they will reside.

HAY-WOODWARD—At an appointed meeting in West Richmond Meetinghouse, Richmond, Indiana, July 15, 1939, Bernice Louise, daughter of Walter C. and Catherine H. Woodward, to Alexander H. Hay, son of Conran K. and Grace Hay of Toronto, Canada. At home after September 1 at Westtown School, Westtown, Pennsylvania.

HOLDEN-HAROLD—In North Sandwich Meeting near Tamworth, New Hampshire, on June 27, 1939, Margaret, daughter of Earle J. and Clara E. Harold, to David J. Holden, (See Quakerdom note).

DEATHS

GIMRE—At Marshalltown, Iowa, June 8, 1939, Sundoff H. Gimre. Born in 1867 at Roldal, Norway, he came with his parents to America in 1869. When a boy he lived near LeGrand, Iowa, and later moved to LeGrand where he conducted an implement business and in 1897 moved to Marshalltown where he continued in business until retiring. He was an active member of the Friends church, holding many responsible appointments, and was noted for his faithfulness and dependability. Services were conducted by his pastor, Carl D. Byrd.

MACY—At Westfield, Indiana, June 25, 1939, George Macy, fourteen-year-old son of Lester and Estelle Macy. Surviving are his parents, his grandparents and a brother Paul. Funeral services were in charge of his pastor, Orval H. Cox, assisted by Asa Woodard, an uncle.

MENDENHALL—Near Richland, Iowa,

SCHEDULE FOR YEARLY MEETINGS IN 1939

(With name and address of Clerk)

North Carolina—August 8 to 12, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15 to 20, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

Iowa—August 21 to 27, Oskaloosa, Iowa; Carl D. Byrd, 707 West State Street, Marshalltown.

Ohio—August 22 to 27, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance.

Western—August 22 to 27, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

Indiana—September 20 to 24, Richmond, Indiana; William J. Sayers, 416 West Adams Street, Muncie.

Kansas—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 25 to 30, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania

June 9, 1939, Mary Crosbie Mendenhall, aged eighty-two years, the wife of William A. Mendenhall. Born near Salem, Iowa, the daughter of John M. and Matilda Crosbie, she was married in Kansas in 1885 and moved with her husband to the Woolson community near Richland. To them four children were born, all of whom survive with the husband. She was a charter member of the Women's Missionary Society and of the W. C. T. U. in which organization she had a life membership. She was an active member of Richland Monthly Meeting and a devoted Christian and a beloved Bible School teacher. Funeral services were conducted by the pastor, Bessie Franc Brown.

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565. Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station; Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4201 Umatilla Street, Telephone GL3505.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a.m. Meeting for Worship at 10:15 a.m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N.E., Phone Kenwood 5567. University Friends Meeting, 3959 15th Avenue, N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

TORONTO, CANADA

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Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N.W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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